5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

centre at Agrinion which includes an orphanage, a hospital (where the nurses are members of the Eusebeia sisterhood), and a group of workshops. All this has sprung from the little brotherhood which Father Eusebius gathered about him in 1907. 794

I have made no mention of many other voluntary movements which now flourish in Athens and its suburbs: movements like the 'Christian Corner', the 'Christian Social Union' and the association known as the 'Three Hierarchs'. All these were founded by lay people and have remained wholly lay in character. Their members include many distinguished men and women; their activities are both evangelistic and philanthropic.

No account of the evangelistic activity of recent years can ignore the part played by Christian literature, both periodicals and books. Almost every movement has at least one periodical of its own, and the circulation of these weekly and fortnightly papers is astonishingly large for a country where most of the inhabitants devote little time to reading, and where (even in the universities) oral instruction still predominates. The periodical *Zoë*, for example, which has been issued weekly since 1911, now has more than 100,000 subscribers. Several of the provincial movements publish excellent periodicals which circulate all over Greece; such for instance is the journal *Apolytrosis*, published every month by the Apostoliki Diakonia of Thessaloniki, which has a circulation of about 12,000 copies. The 'School of Christ' in the same city also publishes monthly papers, devoted to scriptural exegesis, which are used by many preachers. Both Zoë and the Christian Unions of Father Nissiotes publish periodicals for children. 204 794 [876]

In the field of book production, as elsewhere, the Zoë Brotherhood has led the way, and the exhibition held in Athens in January, 1950, was an impressive monument to the diligence with which the written word has been cultivated in recent years. Father Eusebius himself wrote many books during the last twenty years of his life, and his *magnum opus*, *The Destiny of Man*, has exercised untold influence. Amidst a wealth of books covering almost every field of Christian literature I would pay special tribute to the work of the brotherhood in publishing the text of the New Testament and the Septuagint in moderately-priced editions well printed on good paper. The Zoë pocket edition of the New Testament has had an enormous circulation. 214 ● 794

Of liturgical reform I have already had occasion to speak. Its primary

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

Of liturgical reform I have already had occasion to speak. Its primary object is to enable the laity to participate more fully and intelligently in the eucharistic action, through more frequent communion (Father Eusebius was himself in the habit of celebrating daily), and through a greater 'openness' in the manner of celebrating the holy mysteries. In Athens and Salonica many people now follow the services in the little manual of the Archimandrite Seraphim Papakostas—the popularity of which may be judged by the fact that it had reached its fifth edition by 1950. In general, where the new movements have exercised an effective influence, a high standard of liturgical propriety prevails, though it must be confessed that certain musical innovations of recent years have been unfortunate, to say the least.

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All the movements of which I have been speaking have remained quite unofficial in character, though they have always carried out their work with the blessing of the ecclesiastical authorities and under the general supervision of the local bishop. There has of late, however, been a development of a rather different nature, so important as to demand brief consideration. This is what amounts to the refounding of a body known as the 'Apostolic Diaconate of the Church of Greece', which came into being as long ago as 1930. I do not propose to dwell upon its fortunes prior to its virtual reconstitution: suffice it to say that although great potentialities were latent in this organisation from the outset, its actual activity during the first fifteen years of its life was on a very small scale. It is directed by a council of members of the Holy Synod and professors of the theological faculty of the University of Athens under the presidency of the Archbishop, with Professor Basil Vellas as general director.

The aim of this official organisation is to systematise and co-ordinate the many-sided missionary activity now being undertaken throughout the length and breadth of Greece. In addition to its headquarters at Moni Petraki in Athens it has a local office in every diocese, and is assured of a basis of material resources by a system of annual diocesan contributions.

The possibilities inherent in such a venture are without question very great, and already much has been accomplished. A theological hostel and a school for preachers and confessors have been established at Moni Petraki: the latter promises to be of the greatest service in the

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

THE WATERS OF MARAH

795 Greek is as yet only beginning to awake to the full significance of the discovery, and it may well be some years before Athens and Salonica are in a position to make that contribution to the life and thought of Christendom as a whole of which they are potentially capable. Yet from out of the depths of suffering and desolation there has come the rebirth of a Christian nation. The Church of Greece has emerged from her fiery trial purified, and conscious, as perhaps never before, of her mission. What may be the ultimate consequences of such a regeneration none can say: the possibilities are infinite.

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● [214] [794] In June, 1948, on the festival of the holy apostles Peter and Paul, the Christian Union of Professional Men of Greece published a stencilled typescript of a draft entitled *Towards a Christian Civilisation*—since issued in book form by the Damascus Press. These pages, as the authors remarked in the original preface to the work, came from a country wherein the agitation, the uncertainty and sometimes the agony of the world had been concentrated; from a land often referred to by her friends as "this unhappy country". And yet, they went on, "we know that our happiness (or unhappiness) depends not on the outcome of external political events, but on whether the Christian and spiritual foundations of our life are firmly established or not". Their voice, they concluded, was not the despairing voice of a nation crying out to the world: *morituri te salutamus*; rather it was that of a people who, even from the depth of their present agony, sought to echo our Lord's words: "If a man keep my saying, he shall never see death." That is the spirit that is abroad in Greece to-day.

795 796 If I were asked for a single picture to epitomise the present state of the Greek Church, I would turn once more to the Macedonian township of Edessa, set amidst streams and cherry orchards on the summit of the cliff that bars the way from Salonica to the frontier metropolis of Florina. In the early hours of the morning of the feast of the Epiphany in the year 1949, while the Metropolitan of Edessa and Pella, the Lord Panteleimon, with his deacon, Father Gabriel, two or three refugee monks, his mother, the boys from the orphanage and a handful of lay people, were singing the long vigil-service in the chapel of the metropolis, this already battered town was attacked by a Communist force. By dawn the place was encircled.

871 Not all the older peasants attended school as children, or attended
[312] it for more than three or four years; and often what literacy they
did have was lost in the course of time, because they had no op-
[217] portunity to use it. There are no libraries in the villages or in most
of the provincial centres. There is also no pattern of reading the Bible,
[779] which has maintained reading knowledge in other lands. In Greece
the translation of the Bible into modern Greek was forbidden until
recent years. The men, however, do read the newspapers with care,
829 when they find them, and they have a detailed knowledge and a private
[521] opinion on international and national events and policies; politics,
well understood, forms the basis of most discussions, in village or
city. The satire on the Court of Petty Offences reports a case where
two simple workers on the bus, engrossed in a discussion of the
Spanish Civil War, use the perspiring back of another passenger as
the map of Spain upon which to follow the manoeuvres of the two
armies. The incident is amusing, but not surprising to Greek readers.
A book on nutrition urges housewives to pattern their planning on
the principles of the British monarchy, not those of the Italian
monarchy, assuming knowledge of the principles underlying the
difference.

517 In the cities, there is much intellectual activity on a high level.
Many people write articles or poems or stories for their own satis-
faction in their leisure time. Conversation presupposes wide reading.
● [414] The inexpensive paper-bound volumes of Greek works, as well as of
translations of foreign works, old and contemporary, make such
904 reading possible. There are 10 daily papers in Athens, and a number
of magazines catering to literary tastes, or addressed to simpler
people. Magazines carry reports of new scientific developments
throughout the world, and a number of educational articles. Those
addressed to the *cosmakis*, the simple people, carry articles on child
and maternal care, have cooking and sewing hints, as well as columns
of personal advice. The newspapers maintain a high literacy and
scholarly standard.

RELIGION

1171 Religion and the Church are almost synonymous for the Greeks;
795 and the Greek Orthodox religion is entirely synonymous with Greek-
619 ness. When the Greek says: "Is he a Christian?" he means "Is he a
Greek?" The Greek Church is the main factor in Greek continuity
among emigrants nowadays. Throughout the past centuries, the
Church has maintained Greek consciousness in many communities
in Asia Minor, where the people spoke Turkish as a mother tongue
and followed Turkish customs. The few Protestant Greeks occupy
an ambiguous position and find it difficult to explain that they are
really Greek since they do not conform to the tradition of
Greek...